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THIRTY-SEVENTH

ANNUAL REPORT

OF THE

AMERICAN MADURA MISSION.

1871.

Madras:
CALEB FOSTER,
FOSTER PRESS 23, RUNDALL'S ROAD, VEPERY,
1872.

REPORT.

The year 1871 completes the thirty-seventh year of our labors as a Mission in the Madura District. We would acknowledge the hand of our Heavenly Father in all the way in which he has led us; we rejoice in his goodness; we would accept with humble submission the more mysterious events of his Providence; we would be led by him in the future.

THE MISSIONARIES.

CHANGES.—The past year has been remarkable in respect to the changes in our Mission circle, especially by death and removal. Of the forty persons, adults and children, who formed that circle at the beginning of the year, only thirty-one are now with us. Mr. Taylor, after an illness of about six weeks, died on the 3rd of February at the Mission Sanitarium, on the Pulney Hills. Having arrived in Madura in October 1844, he had seen a service of more than twenty-six years, including somewhat less than three years of a furlough to the United States. He had accomplished a work which few Missionaries in India are permitted to accomplish, and, it may be said, was regretted as perhaps few Missionaries are privileged to be regretted. An estimate of his character is appended to the report.

Mr. Penfield who had suffered from ill health for a year or more, but who seemed nearly well in July, and was actively engaged in touring, returned home ill from some exposure or overdoing, and died in Pasumalai of typhoid fever on the 19th of August. He was the youngest of the Missionaries in charge of stations, having arrived in Madura in May 1867, but in January last, on account of Mr. Noyes' return to the United States, was placed in charge of the largest Station, in addition to the very responsible care of the Mission Sanitarium. An obituary notice will be found appended to the Report. An infant daughter of Mr. Penfield, born on the day of her father's death, was spared to the bereaved mother but three months, and died on the 12th of November.

Naturally anxious that our friends at home should not forget the general healthfulness of this climate, as proved by the history of our Mission, we would remind them that the only other deaths of adult members of the Mission in the last twenty-five years are, Mrs. Little in 1848, Mr. D. C. Scudder (by drowning) in 1862, Dr. Lord (in the city of New York) and Mrs. Rendall (on the voyage home) in 1867. The average number of adult members of the Mission for the same period has been about twenty.

Mr. and Mrs. Noyes and three children returned to the United States in the early part of the year, being accompanied by Miss Hartley. Mr. Noyes had seen twenty-two years of Missionary service in Jaffna and on the Continent, without a furlough home, Mrs. Noyes having visited the United States in 1856 and returned in 1859.

Miss Pollock also, who arrived in Madura in company with Mr. and Mrs. Taylor in January 1868, and was assigned to the Station of Mandapasálai for special work among the native women, finding a home in Mr. Taylor's family, has been obliged to confess that her strength was not equal to the task, especially to the weariness and exposure of touring. The spirit was willing, but the flesh was weak. She left us in August, hoping to recruit her health among her friends in Scotland before returning to her home in the United States.

It is very grateful, after this list of losses, to be able to add that Mr. and Mrs. Burnell have returned to the Mission after an absence of two years and eight months, reaching Madura on the 20th of December. It is also pleasant to record that Mrs. Taylor and her daughter are remaining in Mandapasálai, occupying themselves in the charge of Schools and in various efforts for the native women. Mrs. Penfield and her young children expect to return to the United States early in 1872.

LOCATION AND WORK.—The following table indicates the present location of the Missionaries. The name of Sivaganga (occupied from 1839 to 1855) has been at length dropped from the list of stations, that station district being added to Mánámadura. The name of Kambam, first adopted in 1862, in order to divide the large Station District of Periaenlam to Mr. Noyes and Mr. D. C. Scudder, has also been dropped, and Periaenlam is extended to its former limits, including the whole of the Kambam valley.

BATTALAGUNDU.....	Rev. J. Rendall (1846), Miss M. E. Rendall (1870.)
DINDIGUL.....	Rev. E. Chester, M.D. (1859), Mrs. Chester.
MADURA.....	Rev. J. E. Chandler (1847), Mrs. Chandler, H. K. Palmer, M.D. (1869), Mission Physician, Mrs. Palmer.
MANAMADURA.....	Rev. W. B. Capron (1857), Mrs. Capron.
MANDAPASALAI.....	Mrs. H. S. Taylor (1844), Miss M. S. Taylor, (1868.)
MELUR.....	Rev. T. S. Burnell (1855), Mrs. Burnell.
PASUMALAI.....	Rev. G. T. Washburn (1860), Mrs. Washburn, Miss R. A. Smith (1867), (in charge of the Female Seminary.)
TIRUMANGALAM.....	Rev. J. Herrick (1846), Mrs. Herrick.
TIRUPUVANAM.....	Rev. W. Tracy, D.D. (1837), Mrs. Tracy.
IN THE U. STATES...	Rev. J. T. Noyes (1853), Mrs. Noyes.

Mr. Rendall had charge of the Pulney Station District up to September, since which, on account of Mr. Penfield's death, that station has been committed to the care of Mr. Chester, and Mr. Rendall has taken charge of the Periaculam Station District and the Sanitarium. Mr. Chandler, in addition to Madura and the Treasury, has had charge of the Mélur Station District the whole of the past year. Mr. Herrick has also had charge of the Mandapasálai Station District since the death of Mr. Taylor.

As to special work, Dr. Palmer reports the preparation of Lectures on Anatomy, Physiology and Hygiene. Mr. Washburn, in addition to his duties in the Theological School, has prepared for the press a small manual of Lyrics for village schools, Lyrics for a tract ("A Wreath of Sacred Songs") and for Hand Bills. He has completed and carried through the press "the Church-members Manual," a book of 126 pp. 12 mo. He has the general oversight of the Tamil newspaper (*Sattivarttamáni* or the "True News") and is carefully revising and adding to the Church History with reference to republication. In connection with the work of the Theological School he has given an average of three hours a day during term time to the preparation of notes on the Epistle to the Romans for educated men, Pastors and Catechists. In special connection with the duty of teaching Pastoral Theology he has partially prepared a Pastor's Hand-Book, which may at some future time be published if thought best.

The Missionaries have been less occupied than usual with the work of building. Dr. Palmer, however, reports an addition to his Dispensary building, making a convenient room for Mrs. Palmer's Station Day School for girls, and Mr. Chester has completed, in connection with his Dispensary in Dindignl, a small operating room, and a medicine store room, and is erecting a Lying-in Hospital. This work of Mr. Chester is more particularly alluded to in the report of the Dindignul Dispensary on page 32.

The ordinary work of the Missionary is sufficiently often described. Though his first duty is no doubt to preach the Gospel to the heathen, he must follow up his preaching by the various institutions of the Gospel, and the danger is that that which is first in importance will become last in fact, to be attended to as time can be spared from lesser, but nearer and more clamorous duties. At the station he has a school, or two or more schools, all that his money and the fears and indifference of the people will allow. These, with the families of the Teachers and the station Catechist and the servants, form a considerable Congregation for the Sabbath, perhaps the most important Congregation in his district, though, as in two or three stations, there may be few or no Christians in it who are independent of Mission aid. Thus the Missionary finds his best audience at the station, and the most intelligent S. School, whenever he does not need to spend the Sabbath away from home. There are also many calls for medicine, which even those who have little medical knowledge cannot refuse to listen to, calls of civility, calls of curiosity, sometimes calls of inquiry, none of which can be neglected, and all of which offer more natural audiences than can be found among the idlers of the street.

Once a month, if not oftener, all the helpers of his station district are assembled for instruction, conference and reports of their work, (usually for a two days session.) This is in addition to accounts, correspondence, reports, building and repairs. Then the Christian Congregations of his station district are to be visited once in two months, or as often as he can find time for touring; the Catechists' work more carefully inquired into and followed up; the lessons of the Congregation heard and the schools examined. Of course many heathen also will be seen and conversed with on these tours, and some heathen villages visited—though the more continuous and organized work of preaching to the heathen requires something like what we call the *itineracy*—travelling

with tents and other apparatus, and encamping for days in parts of the district where no converts have been made to Christianity.

It is our aim, of course, to present in our Statistics all the more tangible results of our work, and the statistics will therefore generally indicate something with regard to the occupation of each of the Missionaries—something not only with regard to his success, but with regard also to his modes of labor. The present year is no exception, but it must be remembered that the first item of the statistics is two deaths in a company of but ten Missionaries. If less than usual has been accomplished in some directions, e. g., in the most important work of preaching to the heathen, it is because in the multiplied embarrassments caused by the death of our brethren that work was the first to suffer. Two Missionaries, who would have been among the most ready to itinerate, have had suddenly thrown upon them the care of two large stations which might well occupy all their time in the most favorable circumstances, but whose accounts, statistics, and working system were perplexing in the extreme for the want of explanations which those who had gone could most readily have afforded. If there has been some falling off in contributions also, it will be found to be chiefly because the Missionaries newly placed in charge could not quickly gather up the lines dropped by their predecessors. If there has been some falling off of the Congregations, it will find a similar explanation, though it may show that our system of counting so unreliable men, even as nominal Christians, is open to grave objection.

In the course of the Report there will be some comparison with the state of things fifteen years ago, that time being fixed upon only because the writer was then newly arriving in the country and the first document relating to this Mission which was put into his hands in Madras was the Report of 1856.

HELPERS.

The total number of our native assistants—Pastors, Catechists, Schoolmasters, Schoolmistresses, and Bible Readers, is 228 against 175 in 1856. Pastors 8 now to 2 then, Catechists 102 to 99, this number then including a class of men who on account of their inferior education were called Readers. The Bible Readers of our present statistics (6 in number) are women, working specially for native women, a class of assistants which did not exist in 1856.

It is the general opinion of the Missionaries that our Helpers, as a body, are better fitted for their work than fifteen years ago, better comprehending the situation, more wide awake, and more ready for work and self-denial. They are better educated, on the average, though we have lost several well educated men, who have been drawn off to other employments. About one in five have a fair acquaintance with English, sufficient to make them in various ways more serviceable to the Missionaries, and to benefit themselves, if they choose to improve, by reading English books.

And there has been a more marked improvement in the character of the wives of our helpers, to be set down chiefly to the credit of the Madura Boarding School. Of the 173 wives of Mission helpers, 135 are reported as able to read, of whom 80 have had a Boarding School Education; 23 have learned to read since they were married, of whom 15 have been taught by their husbands; 36 are said to hold prayer meetings with the Christian women, and 56 are spoken of as manifesting an interest in doing good to their heathen sisters. This is certainly a much better record than could have been made even ten years ago.

In this company of more than 800 persons there have been during the past year but 9 deaths—Catechists 2, Catechists' Wives 3, Children 4.

Samuel of the Tirumangalam Station is reported to have been a good man and a faithful Catechist—a man of slight education, but able to turn his little to a good account, and quite effective in his off-hand addresses to the heathen.

Pichaimuttu, of the Battalagundu Station, was quite a young man. He had done service as a Catechist, but was assisting Mr. Washburn in his literary work under the name of *Munshi*. In his sickness he is said to have given evidence of being a child of God, and he died in full confidence in Christ.

Anbai the wife of Catechist Gnánathiraviam, of the Mandapasalai Station, had long suffered from asthma, and at last died suddenly. It is said that she learned to read, so as to be able to read the Bible in one year under the instruction of Miss Pollock.

Eliza, the wife of Catechist Asirvátham, of Pasumalai, Mr. Washburn says; “died about the same time with Mr. Taylor.” Let the expression stand for more than was intended, as indicating another loss to us, and our community

in sorrow with the Native Church. She was born of heathen parents in the year 1837. Her father was a Subadar in a native regiment, but subsequently retired from service with a pension. After his death, by a kind Providence, through the efforts of Cateelist Seymour (now Pastor) the mother was prevailed upon to send her daughter to the Girls Boarding School at Dindigul, under the care of Mrs. Lawrence. On the union of the two Boarding Schools in 1846 she was sent to Madura, but by the interference of an uncle she was soon after removed from the school and remained at home till her mother's death. On becoming an orphan, and finding no one to care for her, the poor child bethought herself of the School where she had been for a short period, and went to it as to an asylum. Her appearance was as untidy as that of a common cooly girl, but Mrs. Chandler, who had newly come into charge of the School, took her to the School girls, who recognized her with evident pleasure, and she was at once received back. She was then only ten years of age. It was not long before an old woman followed to claim her, but the girl refused to go with her. A sepoy was brought, who declared that she had been promised to him in marriage. A vakeel accompanied them, and some loud talking ensued. But the girl, standing between Mr. and Mrs. Chandler, declared that she would not marry the sepoy, and that she would remain in the School and be a Christian. In these circumstances she was not restrained, neither was she repelled, nor was there any appeal to law. She was firm, and never after shewed the least regret for her decision, while her heathen friends soon let her alone. Her deportment in the School is said to have been commendable. Mrs. Chandler writes that she was with her in vacations, and that she never had occasion to reprove her for improper conduct. She was intelligent, studious and prayerful. Her schoolmates say that in her leisure hours she could often be found in one of the prayer rooms with her books, praying and studying by turns. She united with the Church in 1852, was married the next year to Mr. K. Asirvatham a graduate of the Pasumalai Seminary, and after seven years of usefulness in Sivaganga and Tirupuvanam, removed with her husband to Pasumalai in 1861. Being generally a strong and healthy woman, she performed a good deal of labor, and was seldom seen idle. A native brother says, "Her hands, her mouth and her mind were busily engaged, and that for the most part in a good cause." Her health began to fail in April 1870, and though medical treatment and kind atten-

tion were not wanting, they only availed to smooth the descending path. Her sickness was long and wearing. It, however, gave her time to prepare her family to leave them. She foresaw what must be the termination of the disease and made every preparation that a mother could make for the welfare of her children after her death.

She used to pray thus, "Lord, I am the mother of eight children. If it be thy will, raise me up; if not, thy will be done." At family prayers she would request her husband to read her favorite passages of the Bible, and it was not unusual for the older children to sit by their mother's sick bed and read to her portions of the Scriptures by turns. She taught them, prayed with them, and had motherly conversations with them about her own death and their duties to one another after she should leave them. A few days before her death she requested her husband, "After I am gone please see that no one deceives our little ones by saying to them, 'your mother has gone to that place or the other, and will soon be back.' Tell all of them plainly that their mother has gone to heaven at the call of the Saviour, and that they also will follow her if they love Jesus, and are good children. When my body is placed in the coffin, and let down into the grave, tell them that their mother is not there, but has entered into a place which is full of joy."

Though she suffered much, day and night she bore it all with patience. Her heart was not troubled, her faith being founded upon the Rock of Ages.

She died on a pleasant Sabbath morning, just as the Congregation were dispersing after worship. She had told some women who were in the habit of visiting and helping her, and who had stopped to see her on their way to Church, to go first to the house of God and then come and see her at rest. Her last words were "Let me take leave, I am going to the marriage feast."

The native brother to whom we are indebted for the most of the above, though it has been necessarily abridged, adds, "There are here and there, scattered throughout this Mission field, several women of the above stamp, and others are being brought up in schools. These are the results of female education conducted on a Christian basis. The care, the self-denial, the labour, the fervent prayers and the patient expectation of the Missionaries, Missionary ladies, and of the worthy and benevolent Christians of America will never be lost to the people of this heathen land."

The Mission, as a whole, is sufficiently supplied with Catechists for the care and instruction of the Congregations, but several of the Missionaries express a desire for more good men for the special work of preaching to the heathen. The number stated as needed is 20, and the additional expense would be about Rs. 2,000.

THE CHURCH.

It would be natural to expect that the native helpers should be considerably in advance of the great body of the Church in all that pertains to mental, moral and spiritual improvement; and so it is. It is hard, when our attention is confined to the present state of the Church, or when we compare one year with the previous, to find occasion for special encouragement. But when asked to look back over a series of years every Missionary gives direct and positive testimony to the fact of progress. It will not escape observation that only one new Church has been formed since 1859, but the Missionaries are now satisfied that the haste to form Churches at that period, with the slenderest organization—simply a confession of faith, a covenant, a Deacon and a roll of members, but without Pastors, was excessive, and that these twelve or fifteen years have hardly brought us back to a just ratio of Churches to Church members, and especially of Churches to Pastors. But the number of Church members has increased 85 per cent. since 1856, viz, from 804 to 1,492 and the number of Pastors has been quadrupled, viz, 8 instead of 2. This still leaves eight Churches (three in the Periaculam Station District, and five in Mandapasálai) which have not, and never have had a Pastor.

But the improvement in the character of the Church members in this long period has been almost equally manifest. The Native Church has made decided progress in education and benevolence, and progress, though less marked, in the observance of other Christian duties, and escaping from the superstitions of heathenism.

Not only have the schools been benefiting the Church, but the instructions of the Catechists. There is also more study of the Bible and more reading of the Scriptures in connection with family prayer. Not only is the duty of giving more generally accepted, but more is given, more help in building prayer houses and school houses, much more toward the support of Pastors and something to Cate-

chists and towards the education of their children. The Sabbath is better observed, and meetings on weekdays also are better attended. There is more of urging the truths of Christianity upon the heathen and more solicitude to have their relatives accept it. There are more Christian marriages and funerals, fewer inter-marriages with the heathen and Romanists, less regard for heathen feasts and ceremonies, less bondage to heathen superstitions.

In many places the Christians are winning a good name among the heathen, while some of the little Christian communities are fearlessly appealed to by the Missionaries before the heathen as examples of peace and good order.

If it is inquired, "How about caste," we have not very much to say, certainly not much to boast of. Still we do not agree in the opinion that the Church of India is to be a caste-keeping Church. The Pastors and Mission-helpers are leaders of public opinion among the Christians, and they certainly are giving up caste. Some discard it utterly and ridicule it. We have no love feasts, as in former times, to test the spirit of our helpers in this respect, partly because such tests were never to be relied upon, but still more because they are no longer needed. The itineracy is a better test of Christian brotherhood among our helpers, more natural and more thorough, and when reasonable attention is given to their comfort upon these tours and encampments there is very little manifestation of a feeling of caste.

One Missionary reports that his ten helpers are of ten different castes, and that nine have accompanied him upon the itineracy, living and eating together as brothers, the lascar who cooked for them being of a still different caste, and socially inferior to nearly all of them. In this company there was absolutely never any difficulty in regard to food unless when they killed a fowl or a sheep, and the most of them were anticipating a feast, one who had been brought up a *Saivan* could not overcome his repugnance to animal food, and had to have a separate cooking of a vegetable curry, or to content himself with plain rice, with a piece of salt-fish or a green pepper as a relish. The tenth helper, the best educated of all, and who seemed to shirk the itineracy on account of caste, though he is a non-observer of caste when out of sight of his relatives, is now horrifying his relatives by proposing to marry a well educated Christian widow who is socially his inferior.

A Catechist mentions it as proof that caste is being abandoned among us, that there have been twenty-six such

marriages in our Mission, i. e., between persons of different castes. While the Missionaries are grieved and annoyed by the still remaining evidences of caste feeling in the Native Church, the Catechists insist upon it that the Christians are giving up caste, that there is more harmony and a more friendly feeling between Church members of the different castes, more sociability, more visiting each other's houses. Some of this is apparent also to the Missionaries, and, at any rate, we rejoice in this testimony to what ought to be true.

It should be said that the greatest sticklers for caste are those whose caste is of the lowest grade, or rather who are outcastes. A Brahmin on becoming a Christian gives up caste utterly, the social distance from a Brahmin to a Chucklar being not practically greater than from a Brahmin to a Sudra. But men of the lowest castes flourish their observance of caste in a manner which is simply contemptible.

As indicating to some extent the present state of the Church, and at the same time offering an opportunity to note progress hereafter, it is reported that 115 of the members of the Church are intelligent enough to conduct divine worship on the Sabbath in the absence of the Catechist to the profit of the audience. 120, including probably the most of the above, are spoken of as exerting themselves to some extent for the conversion of their neighbours or countrymen. Three or four of these have rendered help on the itineracy, noticeably one who prefers to pay his own charges. Weekly prayer meetings are reported in 53 villages, aside from the stations, and 136 heads of families are said to be in the habit of family prayer, not including the Mission Helpers. The reports in regard to the reading of the Scriptures are less encouraging, though this is a subject to which we have of late been giving special attention. Only about 200, including helpers, are known to have been reading the Scriptures during the past year according to any regular plan, and only ten were attempting to read the Bible through in the year.

In inquiring into the statistics of Bible reading it came out that one of the Catechists had begun in 1839 to read the Bible through in course, and had read it through every year since except one. One woman, the wife of an assistant in the Department of Public Works, who has a salary of twenty rupees a month, committed the whole of the book of Proverbs to memory, winning thereby a prize of Rupees 10, which she at once gave away in benevolence. She is now committing

to memory the Psalms. Her husband testifies that she is faithful to all her household duties. They together have now offered a prize of Rs. 20 to any one who will commit to memory the book of Psalms.

The results of the labors of the Pastors are very gratifying, though some of them have shewn themselves unequal to the responsibility so suddenly thrown upon them by the providences of the past year. The three native Pastors of the Periaculam station report 35 persons received to the Church on profession. It is the Pastors themselves who by their activity and fidelity are doing most for their own encouragement and to encourage the Mission in bringing forward candidates for the Pastorate. One has been added to their number the past year, and 4 more have been named as candidates, with the approval of the Mission.

Mr. Washburn writes, "Mr. Barnes was ordained over the Church in Pasumalai on the 30th of November by a Council composed of the Churches of the Native Church Union and the Station Churches. Tirumangalam, Mallankinaru, Madura East, Madura West, W. Karisalkulam, were represented by Pastors and Delegates, and Tirupuvanam by a Delegate. Mr. Barnes was carefully examined on the usual topics attended to on such occasions. After an experience of 25 years and more as a teacher of the Bible and Theology in our highest school we could not look for any thing else than that he was eminently prepared for the duties of a Pastor, and his life and religious character for that time gave us equal reason to believe that he would teach a Gospel of which he has had abundant experience. The ordination services were conducted in the Mission Church in the afternoon by the Moderator of the Council, Rev. J. Herrick, assisted by the members of the Council. Rev. A. G. Rowland, Secretary of the Council, read the minutes of the Council and vote. Rev. J. E. Chandler preached the sermon. Rev. G. T. Washburn offered the ordaining prayer. Rev. G. Véthanaiakam gave the right hand of fellowship of the Churches, and Rev. J. Herrick gave the charge to the Pastor and people. The matter has called out much prayer among the members of the Church, and I trust that the Pastor has the sympathy and co-operation of his flock in all he seeks to do for their good."

The contributions of the people for the support of the Pastor are as follows:—

To Mr. Barnes, Rs. 7 a month of Rs. 35.

To Mr. Christian, Rs. $1\frac{1}{2}$, a month of Rs. 10.

„ Eames, Rs., 4, do. 16.

„ Rowland, Rs. 12, do. 25.

„ Savarimuttu, Rs. 10, do. 20.

„ Seymour, Rs. $3\frac{3}{4}$, do. 15.

„ Véthanaiakam, Rs. 9, do. 17.

„ Williams, Rs. $3\frac{1}{2}$, do. 14.

Of the above Mr. Barnes only receives a portion of his salary from the Mission for work in the Theological School. But Rs. 8 of his salary and the balance of all the other salaries are paid by the Native Evangelical Society. Some extracts of the reports of the Pastors are given on page 35.

Though the number of deaths in the Congregations is about the same as in previous years, the number of deaths of Church-members is double that of any year since 1866.

The names of four who have died have been already mentioned. (See page 8.) A Catechist writes, "Elizabeth Ross, who died of cholera in the early part of the year, was a good woman, teaching her country-women, going among the women very freely to do good, selling and distributing the Scriptures and Tracts, and a regular attendant upon religious meetings. She died peacefully in Jesus in the 35th year of her age." It is important to add that she was an independent worker, supporting herself by teaching in the families of some rich natives, and for the most part asking no assistance from the Mission.

Nathaniel, of the Periaculam Station, had been formerly a Mission helper. In his illness he spoke to all who came to see him of his comfort and hope. The night before his death he said to the Deacon, who had called to see him, "The time is near when I must leave the world. As the Pastor is absent you must do me a favor. Do not let the heathen touch me, but let the Christians do what is necessary for me in a Christian way. Bury me in my garden under the tamarind tree where I always used to pray." Like his namesake who resorted to the shade of the fig tree we may well suppose that he had not been unobserved of the Saviour. The Pastor writes, "There is one soul less to the Church here, but glory to God for the blessed hope that one soul more has joined the Church above."

There has been but little Church discipline, perhaps less than the good of the Church requires. The good name of

the Church suffers if Christians are allowed to walk disorderly and to retain their position without public rebuke.

THE CONGREGATIONS.

In reporting Congregations we follow the example of the Tinnevely Missions, and differ from our brethren of the Mahratta Mission and of Jaffna. The system has its disadvantages. For one thing it is expensive. It often commits us to a considerable out-lay for a series of years with little perceptible return. In nearly one-third of the Congregations, (44 out of 138) and some of them of 25 years standing, there has never been a baptism. It as often perplexes us with the troubles of people who are rather oppressed than persecuted for the sake of Christ. It also burdens the Christian name with numbers of ignorant and degraded people, who, having taken the name from interest, work only slowly on toward conviction, and meanwhile are the contempt of the surrounding heathen. Such questions as the following have been discussed in our meetings with our Helpers, and have been sent to Christians at Home for solution.

“Should a Congregation be received and have a Catechist appointed to it, which does nothing toward building for itself a prayer house and promises nothing toward the Catechist’s support?”

“Can a congregation be received which does not promise to give up the habit of eating the flesh of cattle which have died by disease?”

“Should a congregation be accepted or continued, which does not abandon the habit of beating tom toms at *cávadi* processions and heathen feasts?”

But the system also has its advantages. It commits men to the side of Christianity in opposition to heathenism, and collects them in willing audiences to listen to the fuller presentation of the Gospel. It pre-occupies the minds of the young with the truth, and so, humanly speaking, makes sure of the second generation. It is the first fruit of the harvest we expect when the people shall abandon heathenism in masses.

The Missionaries generally comprehend the disadvantages as well as the advantages of the Congregation system, but it is the one in hand, and it seems best to continue it, with such corrections and improvements as experience suggests. Congregations are not received as eagerly as in former times. In addition to a renunciation of heathenism and a

pledge to observe the Sabbath and learn the Scripture lessons appointed them, some would insist upon their bearing a proportion, according to their ability, in the expense of building a prayer house, or school house, and of supporting the Catechist or Teacher. Some effort is made, though with indifferent success, to induce the older Congregations to contribute to the support of their Catechists, as the Churches do to the support of their Pastors. One Congregation is reported as giving 4 as. a month to this object, four others 8 as. each, one 13 as. and one a rupee; but generally the Congregations make their contributions without specifying the object, and the Missionary, on consultation with his Helpers, appropriates them to such objects as may be thought best, crediting only the balance remaining at the end of the year to the support of Catechists.

It is clear that there should be comparative uniformity both of principles and practice in the management of the Congregations. They are not to be urged on to self-support except by a firm but even pressure. There must be some working plan and the cordial co-operation of all the Missionaries in it.

If we look back over an interval of 15 years the Congregations appear to have improved in essentially the same particulars as the Churches, i. e., in knowledgo and good order and general stability. They have not increased in number in the same ratio. Though within this period 61 Congregations are reported as having been received, the present number of Congregations is only 11 greater than in 1856, (viz., 138 instead of 127.) Doubtless several Congregations have gone back to heathenism or Romanism, but in other cases small Congregations have been united and the total number thus diminished. The number of members of the Congregations has increased from 5349 to 6865 or about 28 per cent. The number of villages where there are Christians has also increased. Perhaps this history and the fact that no movement appears which promises any considerable accession of Congregations soon, should lead us to turn our thoughts still more earnestly to the conversion of individuals.

The state of morality in the Congregations, though far from satisfying us, will compare favorably with the state of things at Home. Some intemperance is reported but the general reply is "not much," and "decreasing," while intemperance is notoriously increasing among the heathen.

As to the Sabbath, our people generally abstain from labor on that day and attend service at their Churches or Prayer-houses. Not much is attempted by the Missionaries in the way of disciplining the members of the Congregations, though the Congregations sometimes impose fines on their own members for flagrant offences and especially for quarrelling. Some persecution is reported, but less than usual. The Southern and Eastern stations are considerably affected by emigration to Kandy, Ceylon. This may have some thing to do with the large decrease in Mandapasálai, *i. e.* Mr. Taylor may have continued to count a considerable number of the men, (the loss of women and children is much less) who were absent, since all who go expect to return. On the other hand Pulney, our most North-westerly station, is reported to be somewhat affected by emigration to the Neilgherries. We continue to have occasional accessions from the higher castes—the past year, a Vellálan, a Chetty, some Naiks, and one Mahommedan, a young man, who has received baptism and is studying in the Theological School. There is no village yet reported in which it can be said that the Christian influence predominates.

EDUCATION.

Our Educational work has been much changed within a very few years. We have now in operation a Theological School, a Female Seminary, 7 Station Schools, 9 Station Day Schools, 3 Hindu Girls Schools and 81 Village Schools. (See Statistics on page 48.)

THE THEOLOGICAL SCHOOL.—The object of this School is to provide suitable men for the pastorate. The school, as at present constituted, was opened in June 1870, and two classes were received from the Catechists already in Mission employment, and the most of whom had graduated at the Mission Seminary. One of these classes—of our better educated young men—it is proposed to send out at the end of March, after about two years of special study, and to receive another class in June. Although it is the general wish of the Missionaries that these young men should become Pastors on their return from the Theological School, yet, as there must be Churches for Pastors as well as Pastors for Churches, some of them are likely to return for a time to ordinary Catechist duty.

Mr. Washburn reports as follows :—

“ A full Report of the Theological School and the course

of studies was made last year. A particular Report this year would only be a repetition of that of last year. The course of study and method then marked out has been followed out during this year.

“The School was examined in April last by a Committee of the Mission. After specifying the studies in which the examination was made, they say, ‘There was evidence of diligent study and decided interest in the subjects examined. The system of instruction, mainly through lectures and discussions, showed fruits in a manliness and independence of thought and freedom of expressing their thoughts by the students, which was exceedingly gratifying....The Committee would express their satisfaction at the proof which was given at the present examination of the decided efficiency of the School and promise of increased usefulness.’

“Beside the studies of the regular course, instruction has been given in vocal music. Lectures on Anatomy, Physiology and Hygiene have been delivered weekly by Dr. Palmer, and lectures on Hinduism have been given, and lessons on Bible teaching to Sunday Schools, with illustrations of black-board exercises, have been given by one of the Teachers.

“During last year and the early part of this year, four students left the institution. One, the most advanced in the class, was allowed to leave in regular course. Two others were obliged to abandon their studies on account of illness and death in their families, and another left after the first term to enter another occupation. Four others have been received in their place, so that the number of last year, twenty, is still preserved, and the character and standing of the men make us hopeful in respect to their future usefulness. Nine of these in the most advanced class, having studied nearly two years, it is expected, will be permitted to leave the school at the end of the next term. The other class being less advanced, it is thought best that they remain another year.

“Aside from the routine studies of the school much has been done both in village preaching and in preaching and distributing books and tracts at the great feasts at Sikkandamalai, the statistics of which will be found in the tables at the end of the Report. In the tent, in villages and in festivals, more than a year’s labor of one Catechist has been given by the students and teachers this year to Evangelical work in the Station. Both in and out of the school the year has been a laborious one, and we have reason to be

thankful for the tokens of God's blessing which we have enjoyed."

THE FEMALE SEMINARY.—The object of the Seminary is to give a good education to young women who may be expected to become the wives of Mission helpers, and, as far as possible, a Normal School training to those who may be willing to teach. Being located near the Theological School, most of the students of which are married men, it also aims to instruct the wives of these men, and give them some better preparation for the duties which will fall to them should their husbands become pastors. Miss Smith's illness has prevented a Special Report.

STATION SCHOOLS.—The present plan of Station Schools was suggested in a letter of Dr. Anderson, (then our Home Secretary,) of the date of January 1, 1866, in response to a request of the Mission for the establishment of two Boarding Schools for boys.

How gladly the Mission availed itself of this permission will be seen from the fact that four Station Schools were at once started, which have since increased to seven, as Missionaries then absent have returned, and various hindrances have been removed. And all are agreed that no monies appropriated to the Mission have been more profitably spent. It is the one feature in Mission policy in which all are united, and it seems to have had the blessing of the Lord. 17 pupils have been received to the Church from these Schools during the past year. As a fair illustration of the aim and practical results of these schools we give in full Mrs. Taylor's report of the Station School of Mandapasálai.

"The school was established in August 1868, and has two departments, male and female. The number of pupils who have been connected with the female department is 40, of whom 2 are day scholars, and 3 are women over twenty years of age. Of the whole number 4 were able to read when they entered, and 9 became discontented and left, or were removed by their friends, before they were able to read well. The remaining 27 have learned to read in the School, and probably very few of them would have done so had this School not been established. They have also been taught plain sewing, writing, arithmetic, singing, and have received careful and systematic instruction in the Bible and Catechisms. Three fourths have also studied geography. Their improvement in deportment and general intelligence

and habits of order, has been very marked. Four have been received to the Church ; another is to be added soon, and five or six give reason to hope that they have chosen the good part. Public sentiment is very much more favorable to female education than it was three years ago, evidently through the influence of the School and the visits of the young ladies to the villages.

“ The number connected with the male department from the beginning is 42, of whom 11 were men over twenty, several of them married, and bringing their wives to learn also. These men, after studying about a year, return to their villages to work for a living as heretofore, but fitted to be more useful members of the community. Many of the boys were able to read when they entered school. The branches studied beside reading, writing, the Bible, and singing Christian lyrics, are, Arithmetic, Geography and Dictation. Most of these lads, after being in school from one to three years, go back to their homes and their farming, or other work, for a livelihood. We hope thus to do something to raise the standard of education and intelligence among the common people.

“ There are several girls and many boys now in school who have been members of it for three years. Most of these will leave at the end of the school year April 1st.”

The thanks of the Mission are due to the many kind friends in the United States and in this country who have contributed so generously to these Schools. The aid from Government to these and other Schools is also gratefully acknowledged. The Máná Madura School has received so abundant donations from friends that for three years it has not drawn the Mission appropriation for the support of 8 pupils nor accepted aid from Government.

STATION DAY SCHOOLS.—These Schools would seem to be sufficiently described by their name, but in fact there is no feature of our Mission work which so differs in different places, according to the interest of the Missionary, or the funds at command, or the jealousy or indifference of the people. At Mánámadura the Station Day School has fallen through under the demand for fees and the requirement to study Bible lessons and attend the S. School. In some cases they are slender schools of small children, held upon the veranda of the Mission house. In others flourishing Tamil schools for both the Christians and heathen ; and in others still Tamil Schools offering one

lesson a day in English. Both Mrs. Chester and Mrs. Palmer have flourishing Day Schools for girls at the Station, and Mr. Chester's Anglo-Vernacular School has a roll of 7 teachers and 160 pupils, far outstripping the Government High School in Dindigul.

SCHOOLS FOR HINDU GIRLS.—These schools are like rare plants in our gardens, started with much painstaking and watched over with special care. There are now in operation one in Madura, under the care of Mrs. Chandler, and two in Dindigul, under the care of Mrs. Chester. Mrs. Chandler writes: "The School has prospered the past year. The average attendance is better than before, and we have recently introduced the practice of opening the School each day by singing and prayer. No one has objected seriously, though it is 'talked about.' The girls in the School pay no fees. Those who are able purchase their reading books, and they have made a good degree of improvement the past year."

Mr. Chester reports: "These two schools are both in the town of Dindigul. One numbers 50 pupils and the other 20. They are conducted like any other school except that teaching sewing, &c., occupies two hours of the morning or afternoon session. As one result the girls and the women who live with them and see them, are much better behaved than formerly. The mothers and sisters are much more accessible and favorable to Christianity. By their example and words they are influencing their relatives among the men as well as the women. In some cases they are quoted as authority in certain matters. Those who have left the School because too old to be allowed by their parents to attend it longer, are still reading our religious books. Many of them stand up for the views they have gained at School. There are two cases where heathen parents living in the villages have made provision to have their daughters live in Dindigul so that they may attend School."

VILLAGE SCHOOLS.—Our Village Schools are better than formerly to the degree that they have profited by the assistance of the Christian Vernacular Education Society's Training School in Dindigul, whose influences indeed is felt and gratefully acknowledged in all our schools. There is some unexplained falling off from the numbers of last year, but if we look back several years the Schools have much increased in number and in attendance and they are better instructed. All the Masters of the Village Schools except two are report-

ed to be Christians. Twenty of the Masters and one School Mistress have had a Normal School training. The Schools aim, of course, to reach all the Christian children who are of a suitable age to attend. But no doubt more care is needed on this point. Somewhat less than one half of the children are reported as too young to attend School. If this be correct nearly one quarter of all the children are still to be accounted for.

By Mission vote in January 1868 the following rate of School Fees was adopted for all the Schools in which the pupils receive board. 2 as. a month for girls, 4 as. for boys, and twice these rates for the study of English. These fees are regularly collected, but with exceptions in the Station Schools of Battalagundu and Mandapasálai. In one School, by request of the villagers, the School Fees of the pupils are paid from the tenths of the villages from which they came, the well-to-do thus helping the poor. Mr. Chandler reports that in the Madura Girls School they require double these rates. Two pupils in the Girls School at Mánamadura pay R. 1 each. Two boys in the school of 20 pay R. 1 each and 4 pay Rs. 2 each.

There is no Mission vote fixing the rate of fees for Station Day Schools and Village Schools. Consequently the reply of the Missionaries generally is "I do not insist" which means substantially, "I do not collect fees." Mr. Chester replies, "I require fees in all my schools, and rate these according to the poverty or ability of the parents of the boys." A fair rate for the Tamil Schools is 1 anna a month for boys, and half this sum or even less for girls. But these rates would be considered ridiculously low in the poorest Native School of the District.

The Day Schools in which English is taught charge from 2 as. to 12 as. a month, these rates also being less than in Native Schools, and much less than in Schools of the Government. English is taught in all the Station Schools for boys, in the Station Day Schools of Dindigul, Madura, Pasumalai and Pulney, and in one Village School of Dindigul, one of³ Pulney and two of Mandapasálai.

The habits of the Missionaries in regard to the supply of school books are very diverse. One half provide all the books needed for the schools freely. Mr. Chandler says, "Some schools buy all their books and others only a part." Mr. Chester says "I sell all my school books now, except to the poorest scholars, and to those we lend books only for

the day, not allowing them to take them to their houses. 'The boys in the English Schools have to buy their Bibles now.' Mr. Herrick says, "I furnish no school books gratuitously, except to members of the Station School, who pay regular fees, though I do not charge full price for all. I make no reduction on the Tamil First Book."

With reference to Bible lessons in the Station Day Schools and attendance at Church or the S. School, all the Missionaries reply that these things are required of all the pupils.

There is no part of our work which is more adverse to heathenism, and which at the same time compels the attention and admiration of intelligent heathen than the education of females.

Mr. Chandler says, "Many of the heathen are becoming desirous that their wives and daughters should learn to read." Mr. Chester says, "The heathen are much more favorably disposed to female education." Mr. Rendall says that the heathen in Battalagundu are waiting anxiously to have Miss Rendall open a school for their girls.

Mr. Herrick says, "A Sub-Magistrate when hearing some girls in the school recite their lessons, sing, &c., expressed his admiration and spoke to the heathen present in praise of the girls. A girl in one of the villages, in the absence of the Catechist, sometimes reads from the Scriptures, while a member of the Congregation unable to read offers prayer. This girl has lately been admitted to the Church. After two daughters of a native Pastor had read and spoken in the street several heathen spoke of the excellency of our Schools as giving to girls a much better education than their Schools give to boys."

The Mission, though consistently opposed to the receipt of money assistance from the Government in the form of Grants-in-aid to the Schools, early perceived the fairness and the advantages of the offer of payment by results, and by vote in January 1868 approved of the Missionaries who desired it accepting such aid for the schools of their stations. For an account of money grants received from Government the past year on this plan, see the table on page 44.

The Christian Anglo-Vernacular School of Madura, though it does not receive money aid from the Mission, deserves mention in our Report from the relation which it bears to the cause of Christianity in the District and the attention

bestowed upon it by one of our number. Dr. Palmer writes, "The English School which is kept on the verandah of the Dispensary, has an average daily attendance of 70. The Sabbath School is still kept up, and is now largely attended by the boys from the District Government School. The average attendance is 65."

EVANGELICAL WORK AMONG THE HEATHEN.

Beside the special work of the itineracy, and the visits to villages in the neighbourhood of the stations and out-stations by the Missionaries and the native assistants, various plans are devised to reach the heathen with the Gospel. Many weekly fairs are visited and annual festivals attended. Especially the monthly feasts at Sikkandamalai, near Pasumalai, are well improved. On those days the exercises of the Theological School are omitted, and the day is given to preaching. Most important of all is the great feast in Madura in April. Catechists are also sent two by two on tours through the station, or a Catechist with the superintending Pastor. There are few parts of the more compact stations which have not been visited by the Mission Agents, while some have been gone over again and again. To the East and North East only are there large tracts which have been neglected for want of a sufficient force for the duty.

ITINERACY.—The statistics of the itineracy will be found upon page 47. It is still comparatively a new work among us, and we regret that the good progress which was being made should have been at all arrested. But our present working force is unequal to much more than the care of the extra stations now left vacant, and the itineracy is the first to suffer. Still some long tours have been taken within the year, and hitherto unvisited parts of the District explored. One conversion is reported as resulting from the work of the itineracy the past year, and 8 as the result of special efforts for the heathen. We have many occasions to see that our visits and message are not welcome to the people, but we are rarely treated with rudeness, and we meet with few incivilities, except in the vicinity of large temples and occasionally in the streets of Madura. We are often enough not listened to, and often enough see a hopeful audience scattered by the influence of a single breath of opposition, but, on the whole, in public and in private, we believe that we are gaining the attention of larger numbers, and that the people are becoming acquainted with the

truths and claims of Christianity. It is reported that about 400 heathen, for the most part irregular attendants, are attracted to our places of worship on the Sabbath. More than 50 are reported as reading the Bible, some regularly, and many of them acknowledging its truth. Nearly 150 subscribe for our Tamil Paper and the monthly periodicals of the C. V. E. Society. Still idolatry is alive and flourishing, and here and there is building new porticos, new towers, new temples, and on a scale and of a solidity which indicate no intention of abandoning the field for at least the next hundred years.

The occasion of the Eclipse of the Sun on the 12th of December, total in all the Northern part of our district, was well improved. The heathen have a proverb, "If the Shástras are a lie look at the eclipse." So we told them to look, and helped them by the thousand with smoked glass and clear explanations, and turned the proverb against them. It is in their ridiculous explanations of nature that the Shástras must break down.

TRACT AND BOOK DISTRIBUTION.—The Mission has entered heartily upon the business of selling portions of the Scriptures, Tracts and books, according to the oft-repeated request of the Bible and Tract Societies. By Mission vote prices are fixed as follows,—For Scripture portions 3 pice each, viz., for Genesis, Exodus, Psalms, Proverbs, the Gospels and Acts. For tracts of 24 pages, not including the cover, 1 pice; of pp. 24 to 48, 2 pice; of pp. 48 to 96, 3 pice and for Tracts wholly of poetry (their popularity helping their sale) double these rates. For larger Tracts and for school books special rates.

We are greatly indebted to the M. R. T. and B. Society for our variety of Tracts and to the American Tract Society for the ability to supply ourselves and to sell at such a discount, and in a similar way to the Bible Societies for supplies of the Scriptures, and to the C. V. E. Society for an abundant and varied supply of school books, many of which are excellent for circulation among the people by sales. Possibly the school books now and then hinder the sale of a Tract or a portion—but not in the long run, not to say that some of the C. V. E. Society's school books are as good as Tracts. Though in small places, frequently visited, the market is easily supplied, this is by no means true of the District generally, and our total of sales should show a steady increase from year to year. Tracts without covers and Hand-

bills are given gratuitously. Of a Handbill of the M. R. T. and B. S. in regard to the Eclipse we distributed more than 2,000 copies. Various facts of interest in regard to the sale of the Scriptures and Tracts might be mentioned.

Mr. Washburn says,—“Some of the devotees are very much annoyed at the distribution of Christian books so much at feasts and curse and fume whenever they find any one vending books. On the other hand there is now and then one who is sincere enough to tell his friends that they are good books, and that no harm will come of buying and reading them. Such was the case with an ascetic priest the other day when Mr. Colton was attempting to sell a book, and the country-man feared a little to buy it.

“A little boy received a book of Proverbs from a Catechist and carried it to his mother to see if he might buy it. ‘No, no’ said she, ‘not at all. They are all bad books. You shall not buy it at all.’ The Catechist opened and read, ‘My son, hear the instruction of thy father, and forsake not the law of thy mother. For they shall be an ornament of grace unto thy head, and chains about thy neck.’ ‘Ah,’ said she, ‘is that what your book says? I thought it was a bad book. He is an undutiful son, and I will buy the book to teach him to obey’.

“That the books are read we see from the same book being sought for often.

“At the last great feast one of the chief Gurus, one of the class of holy men who journey about on elephants with two or three palanquins and umbrellas, was present, and seeing a Catechist selling books signified his wish to one of his servants to have one. A Tract would not satisfy him. He wished some thing larger, but his servant demurred at paying for it, as it was for a Guru. However, there was but one way and they finally gave the price. The book was a Gospel and the Catechist explained that it contained the history of a Guru far greater than he—the founder of the religion of Christians.

“Another instance is that of a little girl who came with her mother from Dindigul. She had studied in Mrs. Chester’s school. Her mother said she had kept her waiting there half an hour to see a Catechist and get a book. Both the mother and child spoke affectionately and appreciatingly of Mrs. Chester’s School.

“Another little girl came from one of the houses in Ma-

dura where Mrs. Chandler's women are at work. She too wished a book, and bought a Scripture Portion. Some persons near by, perhaps their neighbors, objected that these were Christian books, and would pervert the child. 'Let her become a Christian then,' was the mother's reply. 'There is nothing bad in that religion.'"

Our statistics do not include all the distribution of the Scriptures in the District, as the M. A. B. Society supports 4 Colporteurs working under the general superintendence of the members of our Mission, but reporting to their own Society. The plan is carried on harmoniously and is said to be of undoubted assistance to us, in which case the mere loss to our statistics need not occasion us any regret. But our Catechists are becoming Colporteurs in fact if not in name, and with great addition to their usefulness. We are getting the business systematized, and have imitated the Bible Society by offering our helpers a small percentage on their sales,—for the present to be paid in books for the benefit of their slender libraries.

HEATHEN WOMEN.—Special efforts to reach the heathen women are somewhat new. Six Bible Readers, women, are employed, half of them in the city of Madura.

Mrs. Chandler writes, "Five women, who have learned to read with the Bible women, have removed to other places. They each took a Testament with them and promised to read it. We have had three Brahmin women, twelve of the cultivator caste and several Naicks learning in their houses during the greater part of the year. These all pay fees of two, four, or eight annas monthly, and pay something for materials for needle work and embroidery."

Mr. Chester says, "There are three meetings in the week in Dindigul with special reference to heathen women, held on different days, at different places, and attended by Mrs. Chester and one or two of the native women. The attendance at these rather increases."

Mr. Washburn reports the Pasumalai Bible woman as going out to the near villages, and usually accompanied by two or three women of the Catechists' families, who are thus initiated into the work. He says, "They have also been regularly to the feasts at Sikkandamalai and sold some books. The feasts offer good opportunities for work, as a large number of those who come—half at least—are women. The people seem somewhat surprised, but not unfavorably so, to see Christian women selling books and talking with women

and girls, and they remark with some astonishment that there must be some earnestness among the Christians to spread their views."

Mrs. Capron writes, "Fear of others has been plainly seen in all attempts to gather any number together, however small. On the other hand we are not left without encouragement that the Master notices and blesses individual effort. I had suggested to our Christian women that the house of mourning was a fitting place to carry the story of Jesus' tender sympathy for the afflicted.

"On one occasion, during my absence three of them went to a house where the husband and father had that day died. They told the widow that though strangers they wanted to speak to her of Jesus, who raised Lazarus from the dead. She was much touched by the visit and expressed satisfaction. This was followed by other visits, and those who went were affectionately received. No work was so pressing but that it could be laid aside to listen to some incident in the Saviour's life. My school girls always begged the privilege of going to her house, so sure were they of a welcome. Declining in health she determined to go to her own relatives, and she made the effort to walk to our house to make a farewell call.

"After speaking of her health and plans for the future, she said—'I love to look at you all. I have been sitting with the school girls an hour. I love to look at them all—you all of you look so good. I can never forget any of you. Why did you all love me so much?' She had been much interested in the story of the resurrection and I tried to fix in her mind the idea of a present helping Saviour. When we heard of her death three months after, I think the prevailing feeling was that as Jesus had opened her heart to receive the great message, perhaps He has saved her immortal soul.

"Another case is that of an old woman, the mother of a court pleader. From our first coming to the place she called on us in a friendly way though she seemed possessed of an obstinate nature. Ever rough and blunt, she won me by a visit which she made after the death of our child. 'I could not stay at home,' she said. 'I did not think it best to trouble you, but I stood down by the gate when you buried him, and cried for you, and when I went by the temple on my way home I could not pay worship to the stone swamy, and I didn't, when I came here this morning.' She occasionally

came to a Sabbath service and once asked many questions as to the sacred day. Although she was an eager listener she always closed the conversation by saying, 'The great Swamy knows that I pray to Him, and that yours is the true way, and that I cannot leave my family in my old age.' About six months ago a young man overtook me as I was walking in the street. He asked me if I remembered this old woman. Of course I did. She had died two weeks previously, while on a visit, of a tedious disease. He told me that if any one came from Mánamadura she inquired eagerly about the Missionary's family, that she persistently refused to rub ashes and the observance of heathen ceremonies common to the sick, and that she always kept the Sabbath as a special day. He mentioned these particulars as of childish old age, but I could not but trust that a gracious Saviour had perhaps at the last hour revealed himself as even her Saviour."

We have no Bible women at the out Stations, and no proper Zenana work any where. In fact we have no Zenanas except that young women are somewhat jealously shut up before and after their marriage.

BENEVOLENT CONTRIBUTIONS.

These columns of our statistical tables (see p. 45) will be the first looked at by many of our friends, and with good reason, for they point the way to self-support. We are sorry to be compelled to report a falling off. The loss is coincident with the loss of Missionaries, so that we shall have the anomaly, unless the difficulty be remedied, that even when the native Church becomes able to support itself, the Missionaries will still be needed to raise the money. The fact is that money is collected by many devices which are unknown at home, and which require not a little management and fore-thought. Contribution *kalaiams*, to be broken once a year, or once in 6 months; contributions of grain at harvest, and on Sabbath mornings; offerings at Christmas, New year, the baptism of children, and on other special occasions; monthly subscriptions, annual pledges, collections by committees—all these plans are in operation in the Mission, but without any uniformity or agreement. All the Pastors, nearly all the Catechists and a majority of the schoolmasters, are said to be giving a tenth of their income in benevolence, and many of them keep an account. A few of the people have practi-

cally accepted the plan, and two Congregations are said to give of their harvests at this rate. When the good people at home have accepted this plan the Missionaries will all readily fall in with it, and the native Church will not be found lagging far behind. It is easy to say that a tenth cannot be the rule when God claims all. But practically objections look not to an increase but to a diminution from the rule of tenths, and when the just proportion is sought it should be remembered that no less fraction than a tenth is even alluded to in the Bible. In the grand exposition of the principles and practice of God's people in Bible times, though the prizes are reserved for those who obey the command of Christ, "Freely ye have received, freely give" the scheme of tenths does receive an "honorable mention," which cannot be said of any lesser proportion. The most acceptable object of benevolence to the people is the building and repair of their Churches and prayer houses. One Church, costing Rs. 480, has been completed this year, of which the people have raised Rs. 180, and a half only has come from the Mission.

Station benevolent Funds are given to relieve poor Christians, to give cloths to poor widows, and in other ways to render help in sickness and in unexpected losses, to bury the poor, and for the care of the Churches. Though the Christians are often spoken of as poor, it is only comparatively speaking, and few of them, by the blessing of God fewer than of the heathen, require the bestowal of alms.

To the previous objects of benevolence the native Christians have this year added a Bible and Tract Society—not auxiliary to the Mission, or to Madras, or to New York, but independent, and to which the Mission is expected to be auxiliary. We have yet to see what it will do in the way of raising money, but we hope well of it. It is called in brief the *Sattia-Vétha Sanmarkka Puttaka Sangam*, i. e. the Bible-and-other-good-Books Society.

The Native Evangelical Society, which is the Home Missionary Society of the District, is still prosecuting its most useful work. The Secretary of the Society, Rev. A. Barnes, reports as follows.

"The income of the Society the past year from all sources was Rs. 873-4-7. Previously in hand Rs. 538-1-7. Total Rs. 1,411-6-2. The expenditure for the year was Rs. 1,014-5-3 of which Rs. 990 were for the salaries of the Native Pastors in part supported by the Society. Balance in hand

September 1, 1871, Rs. 409-0-11. This balance is less than for many years. For the present number of Pastors, and especially for any increase in the number of Pastors, we must not fail to give and collect a considerably larger amount of money.

A few Statistics of the Widows Aid Society are subjoined from their last Annual report.

Number of members,.....	154
Of whom Native Pastors,	7
Catechists and Schoolmasters,	126
Otherwise employed by the Mission,..	5
Not employed by the Mission,	16
Income for the year ending August 31, 1871.	
Rupees.....	926 0 11
Total fund September 1, 1871. Rupees ..	6,478 5 7

MEDICAL DEPARTMENT.

The Mission Dispensary is located in Madura in charge of Dr. Palmer. The Dispensary at Dindigul has been built up by the donations of personal friends at home and solicited and unsolicited donations of Europeans and Natives in this country, with grants from Government and from the Municipality of Dindigul, but with little help from the Mission.

Dr. Palmer reports as follows :

"The Dispensary has been open every day except Sunday throughout the year. The monthly average attendance has been something over 900, or nearly 10,000 for the year ending November 15. I have performed only seven capital operations this year, with no deaths.

"The Municipality gave 300 rupees to the Dispensary this year with promise to continue helping us.

"A short address has been made every day, and for a few days, (nearly a month), when we "numbered the people," we found an average of about 90 adults present, many of whom were only passing and stopped to hear. The Medical class numbers five young men, who are all making good progress. The course this year has been, Anatomy, Materia Medica, Chemistry and Physiology."

DINDIGUL DISPENSARY.—Mr. Chester reports, "The work in the Dindigul Dispensary has varied but little from that of previous years, and the number of patients who have been treated is about the same as last year.

"There has been a total of 12,080 patients, of which number 6,059 were new cases, or those coming for the first time. Patients have come from 419 different villages, and these varying in distance from one to over 100 miles.

"Of the 6,059 new cases, 3,224 were Medical, 2,355 Surgical, 331 both Medical and Surgical, and 149 cases of vaccination. Of these 39 were Europeans, 49 East Indians, 801 Protestant Christians, 961 Roman Catholics, 453 Moham-medans and 3,756 Hindns.

"There have been 103 in-patients. A total of Rupees 1,526-6-6 has been received for the support of the Dispensary and Lying-in Hospital. Of this sum Rs. 36-14-0 were received in the Dispensary charity box, gifts of patients; Rs. 7-0-6 from the sale of special medicine asked for by patients; Rs. 600 in 12 monthly grants from Government; Rs. 150 from the Dindigul Municipality; Rs. 142-8-0 from residents of Dindigul, principally natives; Rs. 75 as a fee, though unsolicited, and the balance from kind friends among the civilians and natives. The names of donors, and the amounts given will be found in the Appendix.

"One kind native friend, who has taken a warm interest in the Dispensary from its establishment, and has each year sent me a subscription unsolicited, has this year made the most generous gift of Rs. 250 to the Dispensary. Two other native friends, though having removed from Dindigul, have kindly remembered the Dispensary, and sent me their gifts.

"For all the kind donations received I desire to record my sincere gratitude. These gifts have cheered me in my work, and made it all the more easy and pleasant.

"I desire, also to render thanks to Almighty God for relieving me, from April of the present year, of all anxiety in regard to the entire support of the Dispensary, and for so wonderfully providing for its permanency in the future.

"The Local Funds Board of the Dindigul Circle and the Dindigul Municipality have made a joint grant, commencing with April 1871, of Rs. 117 per month for Dispensary assistants, bazaar medicine, diet of patients and contingencies, and a further joint grant of Rs. 500 a year for the purchase of European medicines and instruments. Provision has also been made for the erection of additional permanent hospital buildings.

"I still feel most grateful to Government for so kindly sanctioning these measures and permitting me to retain the

entire control and management of the Dispensary in my own hands.

"The Lying-in Hospital, with six separate rooms, a veranda six feet wide entirely surrounding it, and a ridge ventilator, erected at a cost of about Rs. 1,800 will be entirely completed early in the month of February 1872.

"The native midwife, connected with the Dispensary, without comfortable hospital accommodations, has had 26 cases since the 1st of June of the present year, besides rendering valuable assistance in the Dispensary during her leisure time.

"I completed early in the year a small operating room with sky light, and also a room for storing my medicine. These have proved of the greatest service.

"I have also been greatly pleased with the general plan of the small detached houses for in-patients, four of which were built last year. The natives seem much pleased with them, and they have been almost constantly occupied.

"This year, for the first time, we have had the Dispensary regularly inspected by the Deputy Inspector General, Indian Medical Department, Southern Division. It was exceedingly gratifying to the one in charge of the Dispensary, as well as all the assistants, to receive from the Deputy Inspector General such kindly praise and approval of the whole plan and work of the Dispensary.

"It is very pleasant to find that the natives are becoming more and more familiar with the Dispensary and more ready to make use of it. We do not hear of a fourth part of the cases really benefited by our treatment, but the work pays in seeing even a much smaller proportion returning to bring some of their family or friends, and then confessing that they themselves do not need further care.

"And it pays in hearing in villages all over the District, and even those quite distant from Dindigul, some of the Gospel truths, which are regularly made known to those attending the Dispensary. I have not a more quiet and attentive audience on the Sabbath, in our Dindigul Church than I have each dispensary day. And there is seldom a day when there are not one or more patients who are entire strangers to the Dispensary, and listening for the first time to the truths of Christianity.

"Such must be, though perhaps in a very limited degree, "light bearers" to their fellow villagers, whose faces we may never see, and who may never listen to our words.

"A Mission Dispensary is very good ground for sowing Gospel seed, and though the harvest be not in our time, the seed will not be sown in vain."

CONCLUSION.

The usual *Appendices* contain an acknowledgment of moneys received by grants from the Government to our Schools, and donations from many kind friends in this country and in the United States.

We are grateful for all, and especially for the many assurances of sympathy with us in bereavement and sorrow, and for remembrance in prayer. The work in this country is more hopeful as we believe that it is borne on by the prayers of God's people, than from any footing up of results hitherto. The Lord increase this disposition to prayer, that He himself may give a gracious answer, and to Him be all the glory.

EXTRACTS FROM THE REPORTS OF THE NATIVE PASTORS.

Rev. Mr. Christian reports that on Mr. Herrick's taking charge of the Mandapasálai Station on account of Mr. Taylor's death, he divided the Station district into three portions for better oversight, and assigned to him the Eastern portion, which, in addition to his pastoral duties, he visits and examines the Congregations and schools.

Rev. Mr. Eames reports that another third of the same district was assigned to him with a general oversight of all. Beside visiting the villages of his third once a month he says he has been three times through the Southern villages of the Station to the sea, and has twice visited the villages in the Eastern part of the Station. He has also much to do in the instruction of the Catechists and Schoolmasters.

Rev. Mr. Seymour reports that in addition to other duties he has been out eight days on the itineracy.

Rev. Mr. Savarimuttu reports that he has been out fifteen days on the itineracy. He says, "I was thinking some time since that as the Congregation at Kodikámal is small, if I should leave it and go down to the plains I might do much more work for the Lord. But he who said, 'My ways are not your ways,' having a purpose to show me that I might while still remaining here do much more work for him, took

the Rev. Mr. Penfield to his kingdom. I reflect that the Lord has set me and the other helpers to consider His sovereign acts, and am doing what I can to help on Mission work."

Rev. Mr. Williams says, "Four times the heathen and Romanists have united with my people in a picnic to the number of 120 persons, and invited me. On these occasions a good opportunity was given me to preach Christ. As the people sat quietly in the shade I read the Scriptures and preached, and we had singing and prayer. Five families, numbering twenty souls, joined us last year in the village of Mégnánapuram. A heathen of that village, by the name K. N., seeing that they had no place of worship, expended Rs. 35 in building a prayer house for them, and Rs. 5 more in providing a feast for the Catechists who came to the dedication. The man is a soothsayer, but for this great help to poor Christians let us pray God that he also may become a Christian.

Rev. Mr. Véthanaiakam mentions the following fact:— "About six months since a woman who had learned the Scriptures in her childhood, but who had been married to a heathen, and had lived like her husband, a heathen, for four years, was awakened and brought under conviction by the Holy Spirit. Her husband and some of her relatives, seeing in her some marks of conversion, such as hearing the word, keeping the Sabbath, prayer, &c. persecuted her in various ways, and made much effort to prevent her becoming a Christian. The beatings which she received, and the suffering which she underwent on this account, were not few nor slight. After bearing all this patiently for four months, and continuing firm in her faith in Christ, the Lord at length strengthened her to declare herself a Christian. The result is that her husband has left off persecuting her, and is now living at peace with her, and she comes joyfully and without hindrance to the house of God."

Rev. Mr. Rowland's very full report must be for the most part omitted for want of room. He says, "During the year I have visited the new jail 17 times to shew the convicts the way of salvation. Sometimes Scripture portions and Tracts are left in their hands. They read them very carefully, and those who are unable to read ask for the First Book to learn to do so. During the year I had the privilege of talking, not only in the Jail, but also in the place of execution and under

the gallows, with six persons who were sentenced to be hanged. The sick also in the Hospitals are not forgotten. I have been twice with the Catechists to the itineracy and spent about 20 days in the villages.

“It has been thought best to build a spacious substantial Church at a cost of Rs. 4,000, of which the Mission have given Rs. 1,500. From private sources including the gift of the members of the Church and donations of Europeans and Native friends, we have raised about Rs. 1,000. The masonry has progressed considerably, the wall and the arches of the doors and windows being nearly complete, but the work is now stopped for want of funds.”

OBITUARY.

REV. H. S. TAYLOR.

OUR Mission mourn the loss, this year by death, of the Rev. H. S. Taylor, a dearly beloved brother, who had been closely identified with us during the previous twenty-six years. He was a most successful preacher to the heathen, winning them by his simple mode of presenting the truth, by his love manifest in his address, and by patience in his labors in their behalf. He leaves behind him one of the most useful Tracts on our list for distribution among the heathen.

He was very successful in gathering Christian Congregations from among the people. From the year 1848, two years previous to his removal to Mandapasálai, he was most deeply interested in this work, and when called to leave us, there were thirty-two Congregations, embracing seventeen hundred and seventy-one souls, connected with his station. Regarding these Congregations as the precursors of the Church, his attention was early directed to this most important subject, and by God's blessing, he was the means of organizing ten village Churches and of ordaining five native Pastors, among the people of his charge. The native Church will long remember him as an earnest, faithful laborer, zealous to promote their progress and welfare, and remarkable for his fidelity to his Master.

Mr. Taylor engaged in his work, in the very spirit of Christ. He was eminently a friend of the people. In all his communications with the Pastors, Catechists, and native Christians of his station, he moved among them, not so much

as a master, but rather as a friend and brother. In all his labors for the people, it was manifest that he came among them as a friend to do them good. Very rarely does any foreigner so closely identify himself in feeling and in interest with the people, or win their respect and affection, as did our departed brother.

Self-denial was apparent in all his plans of labor, in his daily work among the people, and in his sacrifices, during the entire period of his Missionary life. He ever put the cause of Christ first, and scarcely thought of even necessary comfort, when engaged in his work.

He was also eminently patient, in the prosecution of his labors, but in the exercise of this grace, he never yielded to the superstitions of the people, nor did he sanction their prejudices. He bore with them patiently, aiming to enlighten their minds, and lead them to see and embrace the truth of their own accord. He had special tact in winning over an opposer.

But the grace which shone forth most prominently in his life, which gave strength and tone to his character and which secured God's blessing so abundantly upon his labors, was his simple faith in God. The promises of God were to him, "Yea and Amen." He never doubted. Even in times of discouragement, and in hours of trial, he was hopeful and confident. By his example of faith in God, by his piety and devotion, he leaves a rich legacy to all his Missionary brethren, and to the native Church in this District.

He has left us for a better land. He has entered into that rest prepared for the people of God, and his works do follow him.

REV. T. B. PENFIELD.

After Mr. Penfield's death a scrap of paper was found in his pocket-book, containing the following entry: "April 19th, 1846. Dr. Scudder asked me to be a Missionary and go to India and help him, and I intend to. T. B. Penfield." This record was made 26 years ago. The purpose which it records, the purpose of a child, grew with his growth, strengthened with his strength, and shaped his whole life. Just before his death Mr. Penfield said to his wife, "I do not wish you to feel that we made a mistake in coming to India." (They had been in the country only about 4½ years.) "India is Christ's. India belongs to Christ; it is all

Christ's. I had hoped to labor long for Jesus here but that is not permitted me."

Mr. Penfield was born in the State of New York, October 2, 1834, and was therefore 12 years old when he gave himself to the Missionary work. His father had died when he was a mere child and his mother soon after married Professor Cowles of Oberlin College. From his early childhood Mr. Penfield yielded himself to religious motives, and in his boyhood became a member of the Church at Oberlin. He fitted for College and went through his College course at that institution, studied Theology 2 years in the Union Theological Seminary, New York, and returned to Oberlin to complete his course and graduate. He soon after married Miss Sarah C. Ingraham, the daughter of Dr. Ingraham, a Medical Missionary in Jamaica. At no time does he seem to have lost sight of his early dedication of himself to the Missionary work. When in the Seminary he was a member of the band of young men who proposed to go out as Missionaries, and when he graduated, as the health of his wife appeared to preclude his appointment to this country, he offered himself to the American Missionary Association, was accepted and appointed to Jamaica, whither he sailed November 7, 1858.

Having spent about 5 years in labors among the freed negroes of that island, his wife's health failing, he sent her to the United States and soon followed her, only to attend her in her last illness. He then returned to Jamaica, closed up the work he had been doing, and the next year returned to the United States, where he was married to Miss Charlotte Hubbard of New York city, was appointed to the Madura Mission, India, and sailed November 7, 1866, 8 years from the day he sailed to join the Jamaica Mission. He reached India April 27, 1867. Thus after 20 years waiting, the dedication made in his childhood was accepted, and this wish of his heart accomplished. After passing his 1st examination in the language he was appointed to the station of Tirupuvanam. When by the departure of the Rev. Mr. Burnell to America the Méléur station was left vacant, he was put in charge of this station also. In March 1870, Mr. Noyes, after 21 years' service in India, received permission to visit America, and in providing for the large stations of Periaculam and Kambam it seemed best that Mr. Penfield should be transferred to Periaculam. He accordingly moved there in July of last year, and undertook the work of the station.

He entered upon his new labors with great alacrity and hopefulness, at the same time giving what assistance he could to Mr. Noyes, and learning as much as he was able of the history and condition of the various Congregations, and the district in which he was to be. His health, however, while in Tirupuvanam was not strong, and soon after his removal an attack of cholera much reduced him and greatly aggravated the chronic ailments from which he had previously suffered. He was obliged after several attacks of diarrhea to change his residence to the Pulney Hills and suspend work entirely. During these months of leisure his health manifestly improved, and on coming down he expressed the hope and expectation that the family could again take up their residence at Periaculam. He was, however, less able to bear the wear and tear of his daily work than he expected. Indeed, what we have learned of his health since his death indicates that he was wholly unable to take the charge of the station to which he was appointed.

His last labor was a tour through his station during the middle of July. He returned home ill, and though he rallied sufficiently to preach on a subsequent Sabbath, his public work was done. After an illness confining him to his house for a little more than 2 weeks he died of Typhoid fever about noon August 19, 1871. His end was a triumph of faith, cloudless as the summer noon day on which he died. "None but Christ" were words continually on his lips. He died as a Missionary would desire to die, in the midst of his labors, with those whom he had come to seek and to lead to the Saviour about him, and ministering to his comfort, and at last witnessing his departure.

APPENDIX A.

The following donations are thankfully acknowledged :—

RECEIVED BY REV. W. B. CAPRON.

*For the Female Seminary, Pasumalai, and the Mānāmadura Station
School for Girls.*

	Rs.	A.	P.
Ladies Missionary Circle, Boston, Mass. U. S. A. ...	92	10	4
(Received in 1869, and the acknowledgment of Rs. 85-14-5 in the report of that year was an error. It should have read Mrs. H. B. Hooker, Boston, Mass. U. S. A. Rs. 42-1-8. S. School, Falmouth, Mass. U. S. A. „ 43-12-9.)			
Mrs. Charles Scudder, Boston, Mass. U. S. A. (Received in 1870.)	35	11	5
Miss L. J. Brown, Boston, Mass. U. S. A.	40	0	0
Mrs. Charles Scudder, Boston, Mass. U. S. A.	40	0	0
Infant S. School, Walnut Avenue Church, Boston, Mass. U. S. A.	4	7	0
Union Church Missionary Society, Boston, Mass. U. S. A. ...	80	0	0
S. School, Falmouth, Mass. U. S. A.	54	0	0
Infant S. School Class, Centre Church, Hartford, Conn., U. S. A., through Mrs. R. Brown.... ..	54	0	0
Total...	400	12	9

RECEIVED BY REV. J. E. CHANDLER.

*For the Madura Station School for Girls, and Bible Women's work; also
for Hindu Girls Day Schools.*

	Rs.	A.	P.
C. R. Baynes, Esq, M. C. S.	100	0	0
J. F. Snaith, Esq, M. C. S.	10	0	0
H. Muttukishna, Esq.	20	0	0
Mrs. Dr. Morton	25	0	0
Mrs. Meadows	10	0	0
A Friend	5	0	0
Mrs. Harriet Zilva	10	0	0
Ramanjaloo Naidu	3	0	0
C. Phillips, Esq.,	7	0	0
Mrs. C. Phillips	7	0	0
Mr. Hensman	2	8	0
Mrs. S. E. Atwater, West Haven, Ct., U. S. A.	27	4	6
Lewis Fitch, Esq., West Haven, Ct., U. S. A.	36	0	7
Miss Susan Whittelsey, West Haven, Ct., U. S. A.	44	10	3
“Children's Fair,” through Mrs. Andrews, Cincinnati, Ohio, U. S. A.	200	0	0
Infant Class, Howard Avenue Church, New Haven, Ct., U. S. A., through J. S. Chandler	34	13	1
Howard Avenue Church, New Haven, Ct., U. S. A., through Mrs. White,	125	3	7

Rs. A. P.

1st Congregational Church S. School, New Haven, Ct., U. S. A., through Dr. Bradley,	195	0	0
Mrs. Collins, New Haven, Ct., U. S. A., through Miss C. E. Chandler	45	4	0
Miss Louisa Apthorpe, New Haven, Ct., U. S. A., through Miss C. E. Chandler,	44	10	3
"Madura Band," New Haven, Ct., U. S. A., through J. S. Chandler	135	2	2
Total Rs...	1,087	8	5

RECEIVED BY REV. EDWARD CHESTER.

For the Dindigul Dispensary.

Madras Government, (12 monthly grants)	600	0	0
Dindigul Municipality	150	0	0
Residents of Dindigul, (principally natives)	142	8	0
Dispensary Charity Box	36	14	0
J. F. Sneath, Esq., M. C. S.	50	0	0
Mrs. Bliss	30	0	0
Mrs. Sealy	40	0	0
Mrs. Sharp	10	0	0
O. A. Hayne, Esq.	15	0	0
Mrs. Jackson	12	0	0
A Friend	10	0	0
A Fee, (unsolicited)	75	0	0
Mr. J. B. Sanderson	23	0	0
A Native Friend	250	0	0
M. R. R. Striniva'sa Iyengar (a Thank Offering)	25	0	0
M. R. R. Andiappah Chettiar	20	0	0
M. R. R. Ramanjaloo Naidoo	25	0	0
Medicine sold at Dispensary	7	0	6
Total...	1,521	6	6

For the Dindigul Mission English School.

Mrs. Sharp	5	0	0
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For wall around Grave yard.

Wm. Yorke, Esq.	20	0	0
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RECEIVED BY REV. J. RENDALL.

For the Battalagundu Station School.

Rs. A. P.

Sabbath School, Pres. Church, Camden, N. Y., U. S. A.	44	8	0
Sabbath School, Cong. Church, Quincy, Ill., U. S. A.	100	0	0
Mrs. T. Pope and others, Quincy, Ill., U. S. A.	50	0	0
Sabbath School, Cong. Church, Payson, Ill., U. S. A.	136	8	6
Sabbath School, 2nd Pres. Church, Brooklyn, N. Y., U. S. A.	89	4	8
Mr. D. C. Robbins, Payson, Ill., U. S. A.	9	0	10
Rev. E. Webb, Glasgow, Delaware, U. S. A.	36	0	7
Grand children of Mrs. M. A. Dunton, Philadelphia, Penn., U. S. A.	43	14	0
Miss E. H. Gould, Chicago, Ill., U. S. A.	43	14	0
Total...	553	2	7

RECEIVED BY MRS. TAYLOR.

For the Mundapasalai Station School.

	Rs.	A.	P.
Rev. H. Leonard ..	54	10	0
Mr. Sidney Strong, Supt. S. School, Youngstown, O., U. S. A.	51	11	9
Mr. Geo. W. Haney	54	10	0
Rev. D. Witter, Burton, O., U. S. A.	57	9	6
Rev. C. Goddard, W. Hartland, Conn., U. S. A.	17	7	9
Ch. and S. S. in Rootstown, O., U. S. A....	24	7	3
Pres. Church, Youngstown, Ohio, U. S. A., through G. W. Haney.	52	7	1
Total...	312	15	4

RECEIVED BY REV. G. T. WASHBURN.

	Rs.	A.	P.
Mrs. E. Washburn, Mrs. L. W. Blossom and Mrs. O. Sedgwick, Lenox, Mass., U. S. A. ...	181	1	3

RECEIVED THROUGH REV. A. G. ROWLAND.

For the Madura West gate Church building.

Captain T. H. Guthrie	10	0	0
Capt. D. L. S.	10	0	0
Rev. W. Tracy, D. D.	15	0	0
„ L. Bissel	10	0	0
„ J. C. Smith	20	0	0
„ W. W. Howland	10	0	0
Mrs. Capron...	25	0	0
Miss Annie H. Capron	3	0	0
Miss Laura E. Capron ..	1	0	0
Mr. A. Barnes	2	0	0
„ D. John	2	0	0
„ Gna'narattinam	1	8	0
Mrs. Arulamma'l Anthony	100	0	0
Mr. George Ignatio	10	0	0
Mrs. C. Phillips	10	0	0
„ M. G. Moss	5	0	0
Anugregam Pillay	20	0	0
R. P. Vadakannu Pillay	5	0	0
M. Thumbusawmy Pillay	5	0	0
Rev. J. Rendall	10	0	0
C. H. Thumbi Pillay	27	8	0
J. Pa'kiana'da Pillay	5	0	0
J. R. Chinnasawmy Pillay	3	0	0
M. C. Samuel Pillay	1	0	0
Rev. E. Webb	10	0	0
„ T. S. Burnell	10	0	0
Mrs. C. M. Chandler	10	0	0
H. R. Dawson, Esq.	5	0	0
G. R. Leggett, Esq.	3	0	0
W. B. Young, Esq.	3	0	0
The West Gate Church	30	0	0
Total	382	0	0

APPENDIX B.



The following sums are reported to have been received from Government on the payment-by-results system for the year ending November 30th, 1871.

					Rs. A. P.		
<i>Battalagundu.</i> —Station School	...	...	...	...	172	12	0
<i>Dindigul.</i> —English School	}	...	...	...	535	11	0
Do. Central School							
Do. Hindu Girls' School							
<i>Madura.</i> —Station School							
Station Day School							
West Gate School							
<i>Mandapasálai.</i> —School in Púmálaipatti	...		...	...	15	0	0
<i>Pasumalai.</i> —Station Day School	...		...	...	51	0	0
<i>Periaculam.</i> —School in Bódinaiakkanúr	...		...	...	50	0	0
<i>Pulney.</i> —Station Day School	...	...	...	...	144	8	0
Schools in Kíranu'r							
„ Mánu'r							
„ Aiakudi							
<i>Tirumangalam.</i> —Station School of 20	...		...	...	110	8	0
Station Day School	...	...	...	...	54	10	0
School in Uruppanu'r	...		...	...	78	9	0
„ in Nadukóttai...		...	...	...	31	8	0
„ in Mallankinaru	...		...	..	98	8	0



No. I.
Evangelical and Pastoral Statistics.
CONGREGATIONS.

NAME OF STA- TION.	When first occupied.	NATIVE AGENCY.				No. of Villages in which are Christians.	No. of Congregations.	No. of Men in Congregations	No. of Women in do.	No. of Children in do.	Total in do.	Gain or Loss in do.	Births in do.	Deaths in do.	Marriages in do.	Average Sabbath attend- ance.	No. of Men able to read.	No of Women do.	No. of Children do.	AMOUNT RAISED BY CHURCHES AND CONGREGATIONS.											
																				For local purposes.			For other purposes.			Total.					
		No. of Native Pastors.	No. of Catechists.	No. of Readers.	Total of Native Agency.															RS.	A.	P.	RS.	A.	P.	RS.	A.	P.			
Battalagundu...	1857	...	9	1	10	15	7	135	131	170	436	+	2	12	8	10	312	68	34	47	176	14	11	15	15	6	192	14	5		
Dindigul ...	1835	...	11	...	11	33	17	241	192	288	721	+	10	22	13	8	654	158	49	84	234	14	1	77	7	11	312	6	0		
Madura ...	1834	...	8	3	12	18	14	235	192	238	665	+	11	20	10	15	471	123	66	93	352	0	6	334	10	1	686	10	7		
Mánamadura ...	1864	...	7	...	7	11	6	40	41	81	162	+	8	6	1	1	95	19	18	21	74	14	0	57	5	11	132	3	11		
Mandapasálai...	1850	...	18	1	21	65	29	516	427	639	1582	-	289	58	21	15	821	184	45	101	373	13	8	33	10	0	407	7	8		
Mélar ...	1857	...	5	...	5	11	8	47	54	94	195	+	9	3	2	2	120	25	11	27	16	6	8	24	0	2	40	6	10		
Pasumalai ...	1845	...	1	1	3	2	12	12	16	45	73	+	19	12	2	2	120	31	30	39	102	15	10	85	6	0	188	5	10		
Periaculam ...	1848	...	3	18	21	31	21	372	382	690	1444	-	51	40	15	16	905	173	44	114	309	11	2	242	11	9	552	6	11		
Pulney ...	1862	...	7	...	7	15	9	98	103	197	398	+	36	20	5	5	253	27	12	45	38	14	8	15	11	1	54	9	9		
Tirumangalam..	1838	...	1	14	15	45	20	316	279	429	1024	+	31	31	21	18	762	156	46	93	389	11	8	51	9	4	441	5	0		
Tirupuvanam...	1839	...	4	...	4	6	5	41	44	80	165	+	30	1	3	1	116	23	5	20	23	8	6	63	0	7	86	9	1		
Total...	...	8	102	6	116	252	138	2053	1861	2951	6865	-	184	225	101	93	4629	987	360	684	2093	13	8	1001	8	4	3095	6	0		

No. II.
Evangelical and Pastoral Statistics.
CHURCHES.

NAME OF STATION.	Number of Churches.	Added by profession this year.	Of whom baptized in Infancy.	From Romanists.	From Heathen.	Added by letter from other Stations.	From other Missions.	Restored to Church Privileges.	Dismissed to other Stations.	Do. to other Missions.	Suspended from Church Privileges.	Excommunicated.	Struck from Church Records.	Deaths.	Now in good standing.	Gain or Loss.	Remain suspended from Church privileges.	Received by profession from the first.	Children baptized this year.	Baptized persons in the Con- gregations not Communi- cants.
Battalagundu	1	12	3	4	5	7	7	..	9	..	..	..	..	1	135	+13	1	104	15	178
Dindigul	2	2	1	1	..	14	7	..	7	..	..	..	..	2	185	+11	4	247	14	323
Madura	2	23	11	11	1	3	2	..	7	4	6	1	..	5	195	-1	7	314	21	215
Manamadurai *	1	4	2	2	16	..	2	1	..	2	1	1	..	..	34	+2	..	97	6	47
Mandapasalai	9	20	4	..	..	..	..	2	..	..	3	..	..	6	293	+13	..	591	23	295
Mélur	1	2	0	2	..	..	..	..	..	..	..	..	..	..	29	+2	..	32	1	31
Pasumalai	1	4	2	..	2	11	2	..	2	..	..	..	..	1	66	+12	..	202	9	74
Periaculam	6	35	2	2	31	..	..	1	4	..	..	..	11	2	309	+23	4	365	41	375
Pulney	1	3	..	2	1	..	..	..	3	..	..	..	..	2	73	+1	..	63	6	54
Tirumangalam	2	7	5	1	2	1	1	2	..	..	1	..	..	5	154	+2	..	191	12	192
Tirupuvanam	1	5	3	1	1	..	..	..	..	..	..	..	..	..	12	+5	1	16	..	34
Total...	27	117	33	25	59	36	12	6	28	6	14	2	11	34	1,485	+83	17	2,222	148	1,818

* Now including the Church of the Sivaganga station.

No. III.
Evangelical and Pastoral Statistics.

NAME OF STA- TION.			ITINERACY.										BOOK DISTRIBUTION.										VILLAGE CHURCHES AND PASTORS.										Amount raised for Church expenses and other pur- poses.		
			Number of Itineraries.	Number of Encampments.	Number of Helpers.	Days of Encampment.	Number of villages visited.	Number of Hearers.	Bibles sold and distributed gratuitously.	Testaments do.	Scripture Portions do.	Tracts do.	C. V. E. S. School books and other books.	Received for books sold.	Names of Vil- lage Churches.			When organized.	Pastors' Names.	Number of Congregation.	Number of Communicants.	Added this year.	Children baptized this year.	Deaths this year.	Subjected to Church dis- cipline.				ES.	A. P.					
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30			
Battalagundu	1	8	1	9	10	179	13	196	5,880	17	38	326	33	26	10	Andipatti	1859		238	46	3	3	3	...	...	...	...	...	...	...	...	...
Dindigul	3	8	1	6	20	210	35	358	11,359	13	497	7,617	1,468	72	15	Kambam	1856		469	102	12	12	1	...	...	...	...	...	...	...	...	...
Madura	1	11	...	13	...	205	16	180	9,454	5	131	6,164	702	41	5	Kanjampatti	1858		186	27	...	...	...	...	...	...	...	...	...	...	...	...
Depository	4	20	1	12	51	511	99	475	18,645	...	448	12,248	1,476	166	0	Karaisalkulam	1855	D. Christian	324	72	6	6	2	...	...	...	...	...	...	...	...	...
Mandapasalai	4	40	91	1,133	572	63	Kodikkal	1856	A. Savarimuttu	224	39	4	4		
Melur	5	63	1,069	288	12	2	Kóvilapuram	1856	E. Seymour	293	55	10	17	1		
Pasumalai	8	10	1	22	20	188	23	126	8,160	...	182	2,774	188	49	10	Kóttaimédu	1856	C. Williams	156	34	4	2	4		
Periaculam	1	4	1	9	5	88	13	58	5,382	...	28	657	29	2	1	Madura, W.	1863	A. G. Rowland	138	67	3	8	1		
Pulney	150	400	306	16	7	Mallankinaru	1855	G. Vethanai- kam.	363	67	3	8	1		
Tirumangalam	1	5	1	10	12	120	11	142	12,471	5	34	417	2,746	1,064	39	Paralaichei	1855	A. Barnes	162	66	12	9	1		
Tirupuvanam	...	...	...	...	...	...	...	...	...	16	124	2,069	281	14	1	Pasumalai	1859		108	13	...	...	...	...	...	...	...	...	...	...	...	...
																Purasalúr	1859		77	14	...	...	...	...	...	...	...	...	...	...	...	...
																Sámipatti	1859		223	20	4	3	...	...	...	...	...	...	...	...	...	...
																Sevalpatti	1855		125	20	...	...	...	...	...	...	...	...	...	...	...	...
																Vélandrani	1855		125	20	...	...	...	...	...	...	...	...	...	...	...	...
Total....	19	66	6	81	118	1,501	210	1,535	71,351	46	169	2,169	37,203	6,401	635	Total....			3,398	710	73	80	18	6	134	6	11	1	...	...	...	...

No. IV.
Educational Statistics.

NAME OF STATION.	SEMINARY AND BOARDING SCHOOLS.												VILLAGE AND DAY SCHOOLS.																		
	Theological School = T. S.	Female Seminary = F. S.	Station School = S. S.	Number of Schools.	Number of Masters.	Number of Mistresses.	Students in Full Semy. course.	Do. in partial Semy. course.	Catechists in Seminary Cate- chist Class.	Catechists recd. in 1871.	Do. left in 1871.	Pupils received in 1871.	Do. left in 1871.	Do. died in 1871.	Male Pupils under instruction	Female Pupils do.	Number of Pupils from the beginning.	Number of Students of Semi- nary in Mission service from beginning.	Do. now employed in the Mission.	Masters.	Mistresses.	Christian Boys.	Christian Girls.	Total.	Romanist and Heathen Boys.	Romanist and Heathen Girls.	Total.	Total of Scholars.	Fees from all the Schools.		
Battalagundu...	S. S.	S. S.	S. S.	1	3	1	...	...	...	...	16	9	...	...	41	15	105	...	...	...	9	8	1	29	15	44	123	6	129	173	28
Dindigul	S. S.	S. S.	S. S.	1	1	1	...	...	...	...	2	2	...	...	9	2	23	...	...	...	18	3	65	19	84	402	57	459	513	476	
Madura	S. S.	S. S.	S. S.	1	1	1	...	...	...	...	...	...	...	...	...	38	...	...	...	...	10	4	47	38	68	174	57	248	316	39	
Manamadurai	S. S.	S. S.	S. S.	1	1	1	...	...	...	...	...	5	...	...	1	22	54	...	...	...	...	...	...	...	...	...	...	...	...	37	
Mandapasálai...	S. S.	S. S.	S. S.	2	1	1	...	...	...	...	...	19	3	...	28	19	77	...	...	...	11	3	79	37	116	65	...	4	69	185	48
Mélor	S. S.	S. S.	S. S.	...	...	...	...	...	...	...	...	...	...	...	...	...	300	238	144	1	1	...	...	13	13	26	3	...	61	97	0
Pasumalai	T. S.	T. S.	T. S.	1	2	1	...	...	...	2	2	...	...	...	...	...	...	...	...	...	5	1	25	11	36	54	7	...	3	29	8
"	F. S.	F. S.	F. S.	1	1	1	...	...	...	...	...	...	...	...	...	43	...	...	...	...	11	...	...	...	...	...	...	...	...	...	...
Periaculam	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	12	1	101	8	109	96	...	...	96	205	60
Pulney	S. S.	S. S.	S. S.	1	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	5	1	22	22	44	141	...	...	141	185	9
Tirumagalapuram	S. S.	S. S.	S. S.	1	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	7	2	61	53	114	96	...	...	96	210	73
Tirupuvanam	S. S.	S. S.	S. S.	1	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	1	14	1	15	48	...	...	48	63	65
Total...	10	13	4	21	2	2	83	38	...	126	139	625	238	144	93	78	17	456	217	656	1202	131	1,350	2,006	848	

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